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**A comparison of the Pāli and Chinese versions of
the *Devatā Saṃyutta* and *Devaputta Saṃyutta*,
collections of early Buddhist discourses
on *devatās* “gods” and *devaputras* “sons of gods”***

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This article first examines the textual structure of the Pāli *Devatā* and *Devaputta Saṃyuttas* in conjunction with two other versions preserved in Chinese translation in a collection entitled 諸天相應 *Zhutian Xiangying* in Taishō 2, nos. 99 and 100. Then it compares the main teachings contained in the three versions.

Introduction

The *Devatā Saṃyutta* and *Devaputta Saṃyutta* of the Pāli *Saṃyutta-nikāya* (abbreviated SN) are represented in a collection entitled 諸天相應 *Zhutian Xiangying* (Skt. *Devatā Saṃyukta*) in Chinese by two versions, one in the *Za Ahan Jing* 雜阿含經 (*Saṃyuktāgama*, abbreviated SA, Taishō vol. 2, no. 99), the other in the *Bieyi Za Ahan Jing* 別譯雜阿含經 (*Additional Translation of Saṃyuktāgama*, abbreviated ASA, Taishō vol. 2, no. 100). These two *saṃyuttas* in the Pāli version and their counterparts, which form one *xiangying* 相應 (*saṃyukta*) in the two Chinese versions, are the collections of various discourses on the subject of gods (*devatā*, 諸天 *zhutian*) and sons of gods (*devaputta*, 天子 *tianzi*, Skt. *devaputra*). The discourses contained in the Pāli and Chinese versions of the *Devatā*

* I am indebted to Rod Bucknell for his constructive comments and corrections on a draft of this article, particularly in the area of textual structure. I am also grateful to the two anonymous reviewers for their constructive comments and corrections.

and *Devaputta Saṁyuttas* reflect the early Buddhist adaptation of general Indian religious beliefs about *devas* (divine beings) and dialogues with *devas* at the time of the Buddha.

The Pāli and the two Chinese versions record in common that the *devas* (a *deva* or *devaputra*) usually come to visit the Buddha in the last watch of the night. They sometimes come to ask questions, to praise the Buddha, to request instruction, or to challenge him. The conversations recorded in the three versions between the *devas* and the Buddha are in verse.

In this article I first briefly examine the textual structure of the three versions. Then I compare the main teachings contained in them, making use of new editions of *Saṁyuktāgama*: Yin Shun's *Za Ahan Jing Lun Huibian* 雜阿含經論會編 [Combined Edition of Sūtra and Śāstra of the *Saṁyuktāgama*] (abbreviated CSA) and the Foguang Tripiṭaka *Za Ahan Jing* (abbreviated FSA).¹ This will reveal similarities and differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.²

1. Textual structure

The Pāli *Devatā* and *Devaputta Saṁyuttas* are the first and second of the eleven *saṁyuttas* comprised in the *Sagāthā Vagga* of *Saṁyutta-nikāya*. The two corresponding Chinese versions, one in Taishō edition vol. 2, no. 99 (*Saṁyuktāgama*) and the other in Taishō vol. 2, no. 100 (*Additional Translation of Saṁyuktāgama*), do not have any title of the collections, including the section title, *Sagāthā Vagga*. They were translated from now lost Indic-language originals. In the *Combined Edition of Sūtra and Śāstra of the Saṁyuktāgama* version, the *Saṁyuktāgama* text bears the title *Zhutian Xiangying* 諸天相應 (*Devatā Saṁyukta* 'Connected with Gods' or 'Connected Discourses with Gods') comprised in the title Eight Assem-

¹These two new editions contain textual corrections, modern Chinese punctuation, comments, and up-to-date information on Pāli and other textual counterparts, including different Chinese versions of the text.

²This article is one in a series of comparative studies, of which the previous articles were on *Kosala Saṁyutta* (2006a) and *Māra Saṁyutta* (2009b) in the *Indian International Journal of Buddhist Studies*; on *Bhikkhu Saṁyutta* (2006b) and *Vaṅḡisa Saṁyutta* (2007) in *Buddhist Studies Review*; and on *Brahmaṇa Saṁyutta* (2009a) in the *Journal of the Royal Asiatic Society*.

blies Section (the *Ba zhong*³ *Song* 八眾誦) supplied by the editor, Yin Shun.⁴ The *Zhutian Xiangying* is the counterpart of the Pāli *Devatā* and *Devaputta Saṁyuttas*.

In earlier editions of the *Samyuktāgama*, *xiangying* 相應/*saṁyukta* titles are lacking and the beginning and end of each *saṁyukta* have to be inferred from the *sūtra* contents. Because *saṁyukta* titles are lacking in earlier editions of *Samyuktāgama*, the collection entitled *Zhutian Xiangying* (*Devatā Saṁyukta*) in the *Combined Edition of Sūtra and Śāstra of the Samyuktāgama* version cannot be regarded as originally in *Samyuktāgama* a single *saṁyukta* rather than two.

The *Zhutian Xiangying* is the ninth of the eleven *saṁyuktas* in the Section of the reconstructed *Samyuktāgama* version (Choong 2000, pp. 20, 247). The same location – the ninth of the eleven *saṁyuktas* – applies also to the reconstructed *Additional Translation of Samyuktāgama* version.⁵

The Pāli *Devatā* and *Devaputta Saṁyuttas* belong to the Tāmraśāṭṭiya/Vibhajyavāda school (often called Theravāda), the *Samyuktāgama* version belongs to the Sarvāstivāda school, and the *Additional Translation of Samyuktāgama* version may belong to the Kāśyapīya school (or to an unidentified school).⁶ Thus, these

³Skt. *aṣṭau pariśadaḥ*; P. *aṭṭha parisā*.

⁴The section title, 八眾誦 *Bazhong Song*, is not found in the T vol. 2 of the SA version (no. 99) and the ASA version (no. 100). See CSA i, pp. 48-49 (in 'Za Ahan Jing Bulei zhi Zhengbian 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA]'), and vol. iii, p. 219. T 30, no. 1579 (*Yogācārabhūmi śāstra*), pp. 294a, 772c: 八眾. T 24, no. 1451 (the Mūla-Sarvāstivāda *Vinaya*), p. 407 on the title *Sagāthā Vagga*. Cf. also Bucknell (2007) for a discussion on the sequence of the *Sagātha-vagga* and the Eight Assemblies. The author considers that the sequence of the *Sagātha-vagga* derives from the Eight Assemblies. See also CSA i, pp. 7-9, 22-3, 44-5, 64-5, and Choong (2010).

⁵Yin Shun (1971), pp. 670-672; CSA i, p. 23, note 10.

⁶Yin Shun (1971), p. 98; CSA i, pp. 4-5, 43; Mayeda (1964), p. 662, note 19; Choong (2000), pp. 6-7, (2006), p. 62, note 3. Bingenheimer (2009) argues that the attribution of the ASA version to the Kāśyapīya school by 法幢 Hōdo in 阿毘達磨俱舍論稽古 *Abidatsuma Kusharon Keiko/Abidamo Jishelun Qigu* (T64, no. 2252) is mistaken. However, his article does not clearly respond to the important point made by Yin Shun about the big and small collections (大小二本) of the *Samyuktāgama* text (CSA i, pp. 4-5, note 12, pp. 28, 43). Both Bingenheimer and recently Bucknell (2011) also argue that the ASA version should belong to the Sarvāstivāda school, because its textual structure is close to the SA version of the Sarvāstivāda. However, the structure of the whole organisation of the ASA version is clearly not the same as the SA version of the Sarvāstivāda school (Mayeda 1964, pp. 652-654; Yin Shun 1971, pp. 668-671, 675; CSA i, pp. 5, 23, 28, 43). A few divergences between the two versions (SA and ASA) also have been pointed out by Mizuno Kōgen (in his two articles, 1969-70 and 1970. Cf. Jin-il Chung 2008, p. 22, note 70). I consider that the similarities between the two versions should not be over-emphasised, and the differences between the two should not be entirely ignored. The similarities between the two versions may only indicate

three texts, the Pāli and its two Chinese versions, represent three different early Buddhist schools, three different versions of the same collection of discourses on the subject of gods and sons of gods.

The Pāli *Devatā Saṁyutta* comprises eighty-one discourses (SN 1.1–81), and the *Devaputta Saṁyutta* comprises thirty discourses (SN 2.1–30), totaling 111 discourses. Of their Chinese counterparts, the *Samyuktāgama* version has 108 discourses (SA 995–1022, 576–603, 1267–1318) and the *Additional Translation of Samyuktāgama* version has 110 discourses (ASA 132–142, 231–249, 161–172, 181–189, 173–180, 269–292, 291–317). The *Additional Translation of Samyuktāgama* version has two extra discourses (ASA 139, 235) not found in the *Samyuktāgama* version, whereas the *Samyutta-nikāya* version has three extra discourses not found in the *Samyuktāgama* version. The three versions nevertheless contain almost the same number of discourses (111 discourses in the *Samyutta-nikāya*, 108 in the *Samyuktāgama*, and 110 discourses in *Additional Translation of Samyuktāgama*).

Thirty discourses in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions have no Pāli counterparts in the *Devatā* and *Devaputta Saṁyuttas*.⁷ The full set of Chinese-Pāli and Pāli-Chinese counterparts is shown in

they were descended from a ‘near’ common ancestor, but does not prove beyond doubt that they belong to the same school. For example, the SN and SA versions share a very similar structure, which suggests they were descended from a near common ancestor (i.e., the Sthavira tradition), but in fact they belong to the two different Sthavira schools (i.e., the Vibhajjavāda/Vibhajjavāda and Sarvāstivāda/Sabbatthivāda) (cf. CSA i, pp. 43-5). I therefore consider that the ASA version should not be regarded as belonging beyond doubt to the Sarvāstivāda, although its textual structure is close to the SA version of the Sarvāstivāda. Also, I consider that the Sarvāstivāda is not a different school from the Mūla-Sarvāstivāda (cf. Nagasaki and Kaji 2004, pp. 16-7).

⁷SA 1012, 577, 590-592, 594, 603, 1270-1272, 1278-1280, 1282-1285, 1290-1301, 1314; ASA 239, 162, 184-186, 188, 190, 269-270, 276-278, 280-283, 288-300, 313. Four discourses in the SA and ASA versions have their Pāli counterparts in both the *Devatā* and *Devaputta Saṁyuttas* (SA 586 = ASA 170 = SN 1.21, SN 2.16; SA 593 = ASA 187 = SN 2.20, SN 1.48; SA 595 = ASA 189 = SN 2.24, SN 1.50; SA 1310 = ASA 309 = SN 2.4, SN 1.26). Five discourses in the SA version and six discourses in the ASA version have their Pāli counterparts located in two collections (*Yakkha* and *Brahma Saṁyutta*) other than the *Devatā* and *Devaputta Saṁyuttas* (SA 577 = ASA 162 = SN 10.2; SA 592 = ASA 186 = SN 10.8; SA 1278 = ASA 276 = SN 6.10; SA 1300 = ASA 298 = SN 10.1; ASA 299 = SN 10.2; SA 1314 = ASA 313 = SN 10. 3). On the other hand, nineteen discourses in the Pāli version have no SA counterparts, while eighteen discourses in the Pāli have no ASA counterparts (SN 1.4 (no SA counterpart only), 1.33, 1.41, 1.44, 1.45, 1.49, 1.52, 1.63, 1.65-67, 1.69, 1.76-79, 2.10, 2.13, and SN 2.27). Finally, two discourses in the Pāli version have their Chinese counterparts not in the *Zhutian Xiangying* (SN 1.20 = 比丘相應 *Biqiu Xiangying* SA 1078 = ASA 17; SN 1.37 = 梵天相應 *Fantian Xiangying* SA 1192 = ASA 105).

Tables 1 and 2 (see Appendix). These two tables are useful for the convenience of discussions on the textual structure and content.

Fragmentary Sanskrit counterparts of segments of the Chinese *Samyuktāgama* version (and the *Additional Translation of Samyuktāgama* version) were published by Fumio Enomoto (1994).⁸ The published Sanskrit counterparts of the discourses on the subject of gods and sons of gods consist of forty-five fragments, corresponding to SA 995, 1008-1009, 1013-1014, 1018, 1021, 576, 578, 583, 587-588, 592, 595-597, 599-603, 1267, 1269-1276, 1278, 1282-1283, 1285-1286, 1291, 1299-1300, 1307, 1309-1311, 1314-1316.⁹ These fragmentary Sanskrit texts are useful for confirming certain Chinese technical terms.

The identification of the Chinese-Pāli and Pāli-Chinese counterparts is shown in the tables. As is indicated in Table 1, the discourses of both the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions are out of order with regard to the structural arrangement. The rearrangement of the discourses indicated in Table 1 is according to the *Combined Edition of Sūtra and Śāstra of the Samyuktāgama* version. The method of effecting this rearrangement of the discourses is mainly based on the *Additional Translation of Samyuktāgama* ‘twenty-fascicle’ version compared with the structural order of the *Samyuktāgama* version.¹⁰ As is evident in the two tables, the discourses in the two Chinese versions match up with each other closely as regards sequence, while matching up only loosely with the discourses of the Pāli version. The *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions are therefore structurally much closer to each other than to the *Samyutta-nikāya* version.

While the distinction or division between the *Devatā* and *Devaputta Saṁyuttas* is not explicit in the Chinese collections as it is in the Pāli, the comparison reveals that the distinction is in fact present, even if only implicitly. From SA 1302 = ASA 301 to the end of Table 1 (3rd column) there is a clear cluster of discourses whose Pāli parallels are in the *Devaputta Saṁyutta*. This cluster looks like the *Samyuktāgama/Additional Translation of Samyuktāgama* counterpart of the *Samyutta-nikāya*’s *Devaputta Saṁyutta*.

To explain further, in Table 1, third column (SN), the Pāli counterparts contained in the *Devaputta Saṁyutta* are not evenly distributed. Instead they are

⁸Enomoto (1982), pp. 87–90. Cf. also Chung (2008), pp. 232–243.

⁹ASA 132, 234-236, 240-241, 245, 248, 161, 163, 167, 171-172, 186, 189, 181-182, 173-174, 176-177, 180, 178, 269-270, 271-274, 276, 280-281, 283-284, 286, 297-298, 306, 308-310, 313-315.

¹⁰See Yin Shun (1971), pp. 668-671; CSA i, pp. 23, 48-49; iii, pp. 219-325. Cf. also Bucknell (2008) on the discussion ‘The Two Versions of the Other Translation of *Samyuktāgama*’.

heavily concentrated at the end. Of the last seventeen discourses of the *Samyuktāgama/Additional Translation of Samyuktāgama* (1302/301 to the end of the list), fourteen have their *Samyutta-nikāya* counterparts in the *Devaputta Samyutta*. In contrast, of the previous ninety-four discourses in *Samyuktāgama*, only ten have their counterparts in the *Devaputta Samyutta*, and those ten are fairly randomly scattered. Thus, the situation is:

- Of the first ninety-four discourses of the *Samyuktāgama*, ten have their *Samyutta-nikāya* counterparts in the *Devaputta* = 11%
- Of the last seventeen discourses of the *Samyuktāgama*, fourteen have their *Samyutta-nikāya* counterparts in the *Devaputta* = 82%

How can one account for this very uneven distribution? If one supposes that the distinction between *Devatā* and *Devaputta* developed only in the Pāli tradition, i.e., after its separation from the Sarvāstivāda, then there is no way of explaining the uneven distribution. If, however, one supposes that the distinction existed already before the first split in the Sthavira tradition, then the uneven distribution is explained very simply: the dense aggregation of *Devaputta* counterparts at the end of the list (Table 1, SA 1302-1318) reflects the earlier clear division of the discourses into two *saṃyuttas/saṃyuktas*. Clearly the second possibility is to be preferred: the division into two *saṃyuttas* seen in the *Samyutta-nikāya* version is not an innovation introduced in the Pāli tradition.¹¹

Accordingly, it is likely that the *Samyuktāgama/Additional Translation of Samyuktāgama* traditions formerly had two separate collections, and that the boundary between them has been obscured following loss or lack of the *saṃyukta* titles. Otherwise, how can one explain the fact that in the *Samyuktāgama/Additional*

¹¹ On this, a reviewer suggests:

“While I agree that this conclusion is the most plausible one, there are other alternatives. One is that the situation in the Chinese represents, not a decayed form of a previously clear structure, but the natural, more primitive state of an emerging structure. That is, discourses tended to be recited together with others of a similar nature, even before they were formally collected in the *saṃyutta* structure. The redactors took this natural tendency, and further shaped it into the *saṃyutta* structure as we have it today. If this was the case, then the Chinese texts could represent an earlier, less formalized tradition. These two hypotheses would have to be tested against other conclusions as to the relative ages and structural processes of the collections.

Another alternative is the ‘later levelling’ hypothesis, which argues that standardization between texts is more likely to be a sign of later canonization than a shared early source. The *devatā/devaputta* distinction is not an early one, but arose in the southern Pāli tradition, and subsequently influenced the northern collections. I don’t think this kind of thinking is plausible, but it is one possible explanation, and it is worth explaining why it is so implausible – primarily, because there is no evidence at all of this kind of levelling happening.”

Translation of Saṃyuktāgama most of the counterparts of Pāli *Devaputta* discourses are together as a solid block (SA 1302-1318, ASA 301-317 at the end of the *saṃyukta*)? A blurring of the boundary is seen even in the *Saṃyutta-nikāya*, with four discourses being duplicated in the two *saṃyuttas*; e.g., SN 1.21 = SN 2.16.

2. The terms *devatā* (god) and *devaputra* (son of gods) in the three versions

Devatā, meaning divine nature, deity or god, is an abstract noun based on *deva*. The Pāli *Saṃyutta-nikāya* version has two closely related collections, the *Devatā Saṃyutta* and the *Devaputta Saṃyutta*. It indicates that those gods who have no names are called *devatās* (mostly in the *Devatā Saṃyutta*), while those who have names are called *devaputtas* (mostly in the *Devaputta Saṃyutta*). However, some verses in the *Devaputta Saṃyutta* also appear in the *Devatā Saṃyutta*. This suggests that the distinction between the two terms referring to the gods is not clearly apparent and not absolutely necessary.¹² *Devaputtas* (also *devadhītās* ‘daughters of the gods’¹³) in the *Saṃyutta-nikāya* version are all examples of *devatās* or gods (*devas*) in general.¹⁴

By contrast, the terms *devatā* and *devaputra* are always indiscriminately translated in the *Saṃyuktāgama* version as 天子 *tianzi* (literally, ‘sons of gods/heaven’), and in the *Additional Translation of Saṃyuktāgama* version as 天 *tian* (literally ‘gods’, ‘deity’, or ‘heaven’). The term, 天神 *tianshen* (‘deity’, ‘gods’), is also used in a few discourses in the two Chinese versions.¹⁵ Comparison with the Sanskrit fragments (Enomoto 1994) reveals that the terms, 天子 and 天神, in the Chinese *Saṃyuktāgama* correspond sometimes to Sanskrit *devatā* in the fragments, and

¹²Cf. Rhys Davids (1917), p. 66, note 4, p. 67, note 1, p. 76, note 4, p. 79, notes 1-3, p. 80, note 2, and pp. 84, 87; Bodhi (2000), pp. 75-76.

¹³SN 1.39-40 (SN I 1884, pp. 29-31; 1998, pp. 61-64) = SA 1273-1274 (T 2, pp. 349c-350c; CSA iii, pp. 278-281; FSA 4, pp. 2118-2123) = ASA 271-272 (T 2, p. 469a-b).

¹⁴Cf. Rhys Davids (1917), p. 1, note 1, and p. 65, note 1, on the Pāli terms *devatā* and *devaputtā*.

¹⁵SA 585 (T 2, p. 155b-c; CSA iii, pp. 249-250; FSA 4, pp. 2066-2068) = ASA 169 (T 2, p. 436b-c) = SN 2.18 (SN I 1884, pp. 54-55; 1998, pp. 123-125); SA 590-591 (T 2, pp. 156c-157b; CSA iii, pp. 254-256; FSA 4, pp. 2074-2079) = ASA 184-185 (pp. 439b-440c); SA 592 (T 2, pp. 157b-158b; CSA iii, pp. 257-260; FSA 4, pp. 2079-2085) = ASA 186 (T 2, pp. 440b-441c) = SN 10.8 (SN I 1884, pp. 210-212; 1998, pp. 455-458).

sometimes to Sanskrit *devaputra*.¹⁶ Thus, evidently in the Indic source-text the Chinese translators of *Samyuktāgama* and *Additional Translation of Samyuktāgama* did not distinguish between these two Sanskrit terms, *devatā* and *devaputra*. The *Samyuktāgama* translator preferred 天子; the *Additional Translation of Samyuktāgama* translator preferred 天.

In most of the discourses in *Samyuktāgama* and *Additional Translation of Samyuktāgama* which provide the name of 天子 or 天, their Pāli counterparts are located in the *Devaputta Saṁyutta*, whereas in most of the discourses in *Samyuktāgama* and *Additional Translation of Samyuktāgama* which do not provide the name of 天子 or 天, their Pāli counterparts are located in the *Devatā Saṁyutta*. This correlates with the *devaputta/deva* distinction in *Samyutta-nikāya*. Also, in the case of the duplicate discourses, for example, SN 1.26 and 2.4, or SA 1269 and 1316, one gives the god's name, the other does not; this is found in both Chinese and *Samyutta-nikāya* versions. The duplicates are just a few cases, not a solid block, as shown in the two tables. They are exceptions in the structure, and may indicate that a *devaputta* is also a *devatā*. It seems to show that the allocation to *Devatā* or to *Devaputta* depended simply on whether the god's name is specified (except for SN 1.39-40; cf. Bodhi 2000, p. 74).

Accordingly, the findings indicate that the distinction between (1) discourses mentioning the god's name and (2) discourses not mentioning the god's name was recognised in the Sthavira tradition before the Pāli and Sarvāstivādin branches separated. This is also a further indication that the distinction between *devaputta* and *devatā* was recognised at that time, and is not something unique to the Pāli tradition.

3. Disagreements on some teachings contained in the three versions

In the following I will discuss only the principal disagreements on some teachings presented in the three versions of *devatā*, including *devaputras*, under eight topics: (1) a verse presented by the *devas*, (2) the heavenly palace, (3) the notion of emptiness, (4) on a practice of a lay person, (5) the *devaputra* Anāthapiṇḍada,

¹⁶For example, 天子 in SA 583 (= 天子 in ASA 167) corresponds to *devatā* (at Enomoto's fragments in p. 3); 天神 in SA 592 (= 天神 and 天 in ASA 186) corresponds to both *devaputra* and *devatā* (Enomoto, pp. 5-6); 天子 in SA 1267 (= 天 in ASA 180) corresponds to *devatā* ('*devate*' shown in the text at Enomoto, p. 52); and 天子 in SA 1291 and 1299 (= 天 in ASA 289 and 297) corresponds to *devatā* (Enomoto, p. 57).

(6) the heaven of Atappa or Aviha, (7) eccentric expressions, and (8) a *devaputra* possessed by Māra.

(1) A verse presented by the *devas*

As stated in the introduction, the three versions share in common that the *devas* usually come to visit the Buddha in the last watch of the night. The conversations between the *devas* and the Buddha are in verse. One of the verses presented by the *devas* is frequently recorded at the end of most discourses in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions, but found in only one discourse in the *Samyutta-nikāya* version (SN 1.1). The verse in the *Samyuktāgama* version is (e.g., T 2, p. 348b):

久見婆羅門 逮得般涅槃
一切怖已過 永超世恩愛¹⁷

After a long time I see a Brāhmaṇa
who has attained final nirvāṇa.
Having overcome all fear
He has gone beyond attachment in the world.

The corresponding *Additional Translation of Samyuktāgama* version has (e.g., T 2, p. 438a):

往昔已曾見 婆羅門涅槃
久捨於嫌畏 能度世間愛

After a long time I see a Brāhmaṇa
who has attained nirvāṇa.
Having overcome hatred and fear
he has gone beyond attachment in the world.

The verse in both *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions indicates clearly that the *deva* calls the Buddha a Brāhmaṇa (usually rendered Brahmin/Brahman in English). A similar verse is found in only one discourse in the Pāli version, SN 1.1. It reads:¹⁸

¹⁷ Cf. Sanskrit version, Enomoto (1994, p. 12):
cirasya bata paśyāmi brāhmaṇaṃ parinirvṛtam|
sarvavairabhayātitaṃ tīrṇaṃ loke viṣaktikām||

¹⁸ SN I 1884, p. 1; 1998, p. 2. Cf. Rhys Davids (1917), p. 2; Bodhi (2000), p. 89.

*cirassam vata passāmi
brāhmaṇam parinibbutam
appatittham anāyūham
tiṇṇam loke visattikan ti.*

After a long time I see a Brāhmaṇa
who has attained final nirvāṇa.
By not halting, not striving,
he has gone beyond attachment in the world.

Accordingly, the major issue is that the use of the verse is repeatedly presented at the end of nearly all discourses in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions. Only a few discourses (out of 108 and 110 discourses) in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions do not have this similar verse.¹⁹ Such a situation is not found in the *Samyutta-nikāya* version. It may suggest that the two Chinese traditions emphasise the notion of the Brāhmaṇa more than the Pāli tradition does. Although the verse mentioned more often in the Chinese collections is merely an artificial feature of the texts, a formulaic repetition, it does highlight the close connection between the early Buddhist tradition and the brahmanical tradition (cf. Choong 2007, p. 39).

(2) The Heavenly palace

In the *Additional Translation of Samyuktāgama* version, the *devas* are recorded as living in their ‘heavenly palace’ (天宮 *tiangong*). Most of the discourses in the *Additional Translation of Samyuktāgama* version report that the *devas*, after having their conversations with the Buddha, return to their heavenly palaces. By contrast, the *Samyuktāgama* and *Samyutta-nikāya* versions state that the *devas* disappear right there and then, after having their conversations with the Buddha. Only one *Samyuktāgama* discourse, SA 1284 (T 2, pp. 353b-354a), mentions this term, 宮殿 *gongdian* ‘palace’. Its counterpart, ASA 282 (T 2, p. 472a-b), also has this term, but it is not found in the corresponding Pāli term (i.e., *pura* or *vimāna* ‘palace’) in the counterpart, *Jātaka* 243 *Guttīlajātaka* (J. ii, pp. 248-257). The

¹⁹E.g., SA 999 = ASA 136, SA 582, SA 583 = ASA 167, SA 590-591 = ASA 184-185, SA 593-595 = ASA 187-189, SA 1270-1274 = ASA 269-272, SA 1278 = ASA 276, SA 1284 = ASA 282, SA 1289 = ASA 287, SA 1300-1318 = ASA 298, 300-317.

devas in the *Additional Translation of Saṃyuktāgama* version have actual heavenly palaces to reside in, something that is evidently lacking from the corresponding *Saṃyuktāgama* and *Saṃyutta-nikāya* versions. This indicates a major difference regarding the nature of the *devas* between the *Saṃyuktāgama/Saṃyutta-nikāya* and *Additional Translation of Saṃyuktāgama* versions. The references in the *Additional Translation of Saṃyuktāgama* version to ‘heavenly palaces’ for the *devas*’ residential areas are possibly a later addition.²⁰

(3) **The Notion of Emptiness** (SA 1318 = SN 2.1-2 = ASA 317; SA 1285 = ASA 283, no SN counterpart; SA 1286 = SN 1. 34, 36 = ASA 284)

ASA 317 (T 2, p. 480) reports a *devaputra* named Kāśyapa (迦葉 Jiexie) comes to address the Buddha regarding what are the trainings for a *bhikṣu* (monk) thus:

比丘能具念 心得善解脫
願求得涅槃 已知於世間
解有及非有 深知諸法空
是名為比丘 離有獲涅槃

A *bhikṣu* who is able to be mindful,
His mind can well attain liberation.
He wishes to obtain nirvāṇa,
Knows the world [of its absolute reality],
Understands existence and non-existence,
Deeply knows all *dharmas* are empty (深知諸法空).
This is called a *bhikṣu*.

He, who is away from [attachment to any] existences, obtains nirvāṇa.

This *Additional Translation of the Saṃyuktāgama* discourse has this expression, ‘all *dharmas* are empty’ (諸法空). This expression is not found in the counterparts, SA 1318 and SN 2. 1-2.²¹ The *Saṃyuktāgama* version in this regard is closer to the *Saṃyutta-nikāya* version. A similar expression is also found in another dis-

²⁰Many references to returning to a heavenly palace are also found elsewhere in the *Māra Saṃyukta* of the ASA version. Choong 2009 (b), p. 43. Cf. also a discussion on the *Vimāna Vatthu* (‘Matter of Heavenly Palaces’) of the *Khuddaka Nikāya* in Yin Shun (1971), pp. 849-852 and Mayeda (1964), pp. 760-763.

²¹T 2, pp. 361c-362a; CSA iii, p. 324; FSA 4, p. 2206. SN I 1884, pp. 46-47; 1998, pp. 104-105. Cf. Rhys Davids (1917), pp. 65-66; Bodhi (2000), pp. 139-140.

course in the *Additional Translation of the Saṃyuktāgama* version, no. 283 (T 2, p. 472):

... 觀諸法空林

... observes all *dharmas* are as empty as a forest

Its corresponding SA 1285 (no *Saṃyutta-nikāya* counterpart) does not have such a statement.²² To say that ‘all *dharmas* are empty’ and ‘all *dharmas* are as empty as a forest’ is a unique phrase not found in the *Saṃyuktāgama* and *Saṃyutta-nikāya* versions.

Nevertheless, SA 1286 has this expression:²³

於身虛空想 名色不堅固

In the personality one has the perception of emptiness, [observes] name-and-material form is not solid.

Its corresponding ASA 284 (T 2, p. 473) reads:

知身空無我 觀名色不堅

One knows the personality is empty, not self, observes name-and-material form is not solid.

However, these are not saying that ‘all *dharmas*’ are empty (as ASA 317 does, above) and ‘all *dharmas*’ are as empty as a forest (as ASA 283 does, above). They (SA 1286 = ASA 284) only indicate that ‘the personality’ is empty of solid, empty of entity (self).

Consequently, the expressions, ‘all *dharmas* are empty’ and ‘all *dharmas* are as empty as a forest’, in the *Additional Translation of Saṃyuktāgama* version (ASA 317, 283), are likely to be a sectarian doctrine. This may also indicate that the *Additional Translation of the Saṃyuktāgama* version does not belong to the same school as the *Saṃyuktāgama* version of the Sarvāstivāda (cf. footnote 6 above).

(4) On a practice of a lay person (SA 590 = ASA 184; no SN counterpart)

SA 590 reports a lay follower (優婆塞 *youpose*, *upāsaka*), having a conversation on dharma in verse with a *deva* (天神 *tianshen*). He is a merchant, has faith in

²²T 2, p. 354a-b; CSA iii, p. 294; FSA 4, pp. 2148-2149.

²³T 2, p. 354b-c; CSA iii, p. 295; FSA 4, pp. 2150-2151.

the Buddha-Dharma-Saṅgha without doubt, sees the Four Noble Truths without uncertainty, and obtains the first fruit of understanding (第一無間等果 *diyī wujiandeng guo*). This lay follower, during the last watch of the night, sits cross-legged, setting up mindfulness in front of him, and:

observes the twelve factors of causal condition in the reverse and forward orders (十二因緣逆順觀察)²⁴

However, its counterpart, ASA 184, has a different account. It first reports similarly that a lay follower, having a conversation on *dharma* in verse with a 三寶 *sanbao*), has pure faith (淨信 *jingxin*) without doubt in the Buddha-Dharma-Saṅgha, has no uncertainty regarding the Four Noble Truths, achieves seeing the truth (見諦 *jiandi*), and attains the first fruit (初果 *chuguo*). But, the lay follower, in the early morning, sits cross-legged, holding the body straight, setting up mindfulness in front of him, and he:

... chants the sūtras aloud, chanting the dharma verses, the *Poluo sūtra* (波羅經?²⁵), and various other sūtras and verses (“高聲誦經。誦法句偈。及波羅經。種種經偈。”).²⁶

Contemplating the twelve factors of dependent origination and reciting texts are quite different practices. Also, the term ‘Three Jewels’ in the *Additional Translation of Saṃyuktāgama* version is not found in the corresponding *Saṃyuktāgama* version. The practice of chanting can be seen as a form of devotional faith in the Three Jewels. The two versions here thus indicate their different traditions on a practice by a lay follower and a merchant.

²⁴“爾時。商人中有一優婆塞信佛。信法。信比丘僧。一心向佛。法。僧。歸依佛。法。僧。於佛離疑。於法。僧離疑。於苦。集。滅。道離疑。見四聖諦得第一無間等果。在商人中與諸商人共為行侶。彼優婆塞於後夜時端坐思惟。繫念在前。於十二因緣逆順觀察。所謂是事有故是事有。是事起故是事起。謂緣無明行。緣行識。緣識名色。緣名色六入處。緣六入處觸。緣觸受。緣受愛。緣愛取。緣取有。緣有生。緣生老。死。憂。悲。惱。苦。如是純大苦聚集。如是無明滅則行滅。行滅則識滅。識滅則名色滅。名色滅則六入處滅。六入處滅則觸滅。觸滅則受滅。受滅則愛滅。愛滅則取滅。取滅則有滅。有滅則生滅。生滅則老。死。憂。悲。惱。苦滅。如是。如是純大苦聚滅。” T 2, pp. 156c-157a; CSA iii, pp. 254-256; FSA 4, pp. 2074-2077.

²⁵A reviewer suggests that this may refer to the *Bhāra Sutta* (SN 22. 22: III, pp. 25-26). The Chinese counterpart of this text is SA 73 (T 2, p. 19a-b; CSA i, pp. 120-121; FSA 1, pp. 119-120).

²⁶時商估中。有優婆塞。於三寶所。深得淨信。歸佛法僧。於佛法僧。得了決定。無有狐疑。又於四諦。亦無疑心。已得見諦。獲於初果。晨朝早起。正身端坐。繫念在前。高聲誦經。誦法句偈。及波羅經(緣/經 indicated in note 8)。種種經偈。” T 2, p. 439c.

(5) The *devaputra* Anāthapiṇḍada (SA 593 = SN 2.20; 1.48 = ASA 187)

SA 593²⁷ = SN 2.20; 1.48 (verse only)²⁸ = ASA 187 (latter part only²⁹) report in common that a *devaputra* called Anāthapiṇḍada (*Samyuktāgama*: 給孤獨 *geigudu*, *Additional Translation of Samyuktāgama*: 須達/須達多 *xudaduo* = Sudatta;³⁰ P. Anāthapiṇḍika) comes to visit the Buddha. He recites verses not only in praise of the Buddha-dharma but also particularly in honour of Śāriputra (舍利弗 Shelifo, P. Śāriputta). However, some significant differences in the story between the three versions are also found, as the following shows.

(a) SA 593 mentions that after he dies on account of sickness, Anāthapiṇḍada is reborn into the Tuṣita heaven (兜率天 *doushuai tian*). He then comes from the Tuṣita heaven to visit the Buddha. However, no such a heaven is mentioned in the counterparts, SN 2.20 and ASA 187 (which the *Additional Translation of Samyuktāgama* version only states that Anāthapiṇḍada is reborn into an unnamed heaven; see also footnote 29, above).

(b) The *Samyuktāgama* version at the end of the discourse reports the Buddha as saying:

爾時。世尊以尊者舍利弗故。而說偈言。
一切世間智 唯除於如來 比舍利弗智 十六不及一
如舍利弗智 天人悉同等 比於如來智 十六不及一

At that time, the World-Honoured One (the Buddha), because of the venerable Śāriputra, speaks in verse thus:

Except for the Tathāgata, the wisdom of all others in the world is but a sixteenth part of the wisdom of Śāriputra.

The wisdom of Śāriputra together with all gods and men is but a sixteenth part of the Tathāgata's wisdom.³¹

These words are not found in the corresponding *Samyutta-nikāya* and *Additional Translation of Samyuktāgama* versions. Thus the *Samyuktāgama* version

²⁷T 2, p. 158b-c; CSA iii, pp. 260-261; FSA 4, pp. 2085-2087.

²⁸SN I 1884, pp. 55-56, 33-34; 1998, pp. 126-128, 71. Cf. Rhys Davids (1917), pp. 79-80, 46-47; Bodhi (2000), pp. 151-152, 103-104.

²⁹T 2, p. 441c: “須達長者於佛去後。尋於其夜。身壞命終。得生天上。…”

³⁰This is his given name. See SA 592 (T 2, pp. 157b-158b; CSA iii, pp. 257-260; FSA 4, pp. 2079-2085) = SN 10.8 (SN I 1884, pp. 210-212; 1998, pp. 455-458. Cf. Rhys Davids 1917, pp. 271-273; Bodhi 2000, pp. 311-313) = ASA 186 (T 2, pp. 440b-441a).

³¹I have here adopted the translation suggested by a reviewer.

depicts the Buddha claiming wisdom superior to that of Śāriputra and other gods and humans.³²

In summary, both points, Anāthapiṇḍada being reborn into the heaven of Tuṣita and the Buddha claiming superior understanding, are found only in the *Samyuktāgama* version.³³

(6) The heaven of Atappa or of Aviha (SA 594 = ASA 188; no SN counterpart, cf. AN 3.125 Hatthaka)

SA 594 and its counterpart ASA 188 state in common that a *devaputra* Hastaka (*shou tianzi*, *Samyuktāgama*: 手天子, *Additional Translation of Samyuktāgama*: 首天子) comes to tell the Buddha that he practises the three dharmas (三法 *sanfa*), therefore, is reborn in the heaven of Atappa (無熱天 *wure tian*). These discourses have no *Samyutta-nikāya* counterpart, but instead have their Pāli counterpart in the *Anguttara Nikāya*, AN 3.125. However, this states that a *devaputra* Hastaka (P. Hatthaka) is from the heaven of Aviha (Skt. Abṛha/Avṛha), not Atappa, and he comes to tell the Buddha that he practises the three *dharmas*, which are similar to the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions. The three *dharmas* are: never having enough of seeing the Buddha, hearing the dharma, and serving the Saṅgha.³⁴

Here the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions say he is reborn in the heaven of Atappa, whereas the Pāli AN version states

³²However, a similar view is also found in the *Vaṅḡisa-thera Samyukta* in the ASA version. Choong (2007), p. 40, note 16.

³³However, Anāthapiṇḍada reborn into the Tuṣita heaven is also found in the Pāli MN 143 *Anāthapiṇḍikovāda Sutta*. Cf. Malalasekera (1937), p. 71. On the English translation of MN 143, see Nāṇamoli and Bodhi (1995), pp. 1109-1113, and Horner (1959), pp. 309-315. On other sources of Anāthapiṇḍika, see also Akanuma (1967), pp. 32-35. A related story of Anāthapiṇḍada is found in MA 28 (T 1, pp. 458b-461b). It does not mention that Anāthapiṇḍada dies of a sickness, but he recovers from his sickness after hearing the teachings of Śāriputra. Anālayo (2010, p. 5, note 4) argues that Akanuma's identification that MN 143 has a parallel in MA 28 is incorrect.

³⁴SA: “佛告手天子。汝於此人間時。於幾法無厭足故。而得生彼無熱天中。手天子白佛。世尊。我於三法無厭足故。身壞命終。生無熱天。何等三法。我於見佛無厭故。身壞命終生無熱天。我於佛法無厭足故。生無熱天。供養眾僧無厭足故。身壞命終。生無熱天。” (T 2, p. 159a; CSA iii, p. 262; FSA 4, p. 2089). ASA: “佛告首天子言。汝行幾法。不生厭足。身壞命終。生無熱天。首天白佛。我行三法。心無厭足。故得生天。見佛聽法。供養眾僧。無厭足故。命終得生無熱天上。” (T 2, p. 442b). AN I (1989), p. 279: “*Bhagavato ahaṃ bhante dassanāya atitto appaṭivāno kālakato, saddhammasavanassāhaṃ bhante atitto appaṭivāno kālakato, saṅghassāhaṃ bhante upaṭṭhānassa atitto appaṭivāno kālakato.*” Cf. F. L. Woodward (1932), pp. 256-258.

that he is from the heaven of Aviha. According to the developed Buddhist cosmology, these two heavens belong to one of the eight/seven heavens of a meditation realm of the fourth *dhyāna* and both of these are Pure Abodes (*Śuddhāvāsa*), so they are not the same heavens within the realm.³⁵ Also, how the practice of the three *dharmas* has a connection with the two different heavens in a meditation realm of the fourth *dhyāna* is not clearly indicated in the three versions.³⁶ Thus, the antiquity of the story and of the teachings of the three *dharmas* recorded in the three versions is in question. Here, it needs to be pointed out that the mythological aspect of *devas* and the faith of the Buddha-Dharma-Saṅgha have been clearly linked together into the heavens associated with the meditation practice of *dhyāna*.

(7) Eccentric expressions (SA 1280 = ASA 278; no SN counterpart)

SA 1280 reports that a *deva* (or a *devaputra*) comes to visit the Buddha and says to the Buddha in verse:³⁷

誰屈下而屈下 誰高舉而隨舉
云何童子戲 如童塊相擲

Who, being humble, becomes humble? Who, being arrogant, becomes arrogant? What is the game of children, like children throwing stones to each other?

The Buddha at that time replies in verse:

愛下則隨下 愛舉則隨舉
愛戲於愚夫 如童塊相擲

Those who feel affection for the humble become humble.
Those who feel affection for the arrogant become arrogant.
Those who feel affection for playing a game as a stupid person are similar to those children throwing stones to each other.

³⁵Sadakata (1997), p. 58; Gethin (1998), p. 116.

³⁶A similar problem is found in the *Brahma Saṃyutta* (e.g., SN 6.4 = SA 1195 = ASA 108), where the Buddha seems to imply that Brahmā Baka attained his state through generosity and kindness rather than through *dhyānas*. Does this suggest that the idea that the Brahma realms can only be attained by *dhyāna* is a later development? Or is something else going on here?

³⁷T 2, pp. 352c-353a; 288-289; FSA 4, pp. 2137-2138.

However, its counterpart ASA 278 has a different report. It states that a *deva* (or a *devaputra*) comes to visit the Buddha and says in verse:³⁸

誰名為敬順 誰名為陵邈
誰為櫻愚戲 如小兒弄土

Who is called reverence? Who is called humility?

Who plays a stupid game, like small children playing with soil?

The Buddha then responds in verse:

男子若敬順 女人必陵邈
男子若陵邈 女人必敬順
女人櫻愚戲 如小兒弄土

If men are reverent, women will certainly be humble.

If men are humble, women will certainly be reverent.

Women play a stupid game, like small children playing with soil.

Accordingly, both versions not only have almost entirely different contents of teaching, but also are equally eccentric in the questions by the *deva* and the responses by the Buddha. The conversations do not make any reasonable questions and judgments. These discourses have no *Samyutta-nikāya* counterpart. Thus, the antiquity of the story in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions is certainly in question. Also, the expression, ‘... Women play a stupid game, like small children playing with soil’, implies gender discrimination. It is very striking that this uniquely sexist *sūtra* is both inauthentic and irrational.

(8) A *devaputra* possessed by Māra (SA 1308 = SN 2.30 = ASA 307)

SA 1308 records that a *devaputra* named Ākoṭaka is possessed by Māra, the Evil One, to speak in verse to the Buddha.³⁹ Its Pāli counterpart, SN 2.30, reports that

³⁸T 2, p. 471a.

³⁹“爾時天魔波旬著阿俱吒天子而說偈言。

精勤棄闇冥 常守護遠離

深著微妙色 貪樂於梵世

我教化斯等 令得生梵天

爾時。世尊作是念。若此阿俱吒天子所說偈。此是天魔波旬加其力故。非彼阿俱吒天子自心所說。” (T 2, p. 359c; CSA iii, p. 316; FSA 4, p. 2190)

Māra possesses the *devaputra* Veṭambari (not Ākoṭaka) to address the Buddha in verse.⁴⁰ This myth indicates that a *devaputra* can easily be possessed by Māra, who has such a power. However, the corresponding *Additional Translation of Saṃyuktāgama* version (no. 307) does not have such a story of Māra possessing a *devaputra* to speak to the Buddha in verse.⁴¹ Thus, the *Saṃyuktāgama* version in this regard is closer to the *Saṃyutta-nikāya* version.

Conclusion

Structurally, the Pāli *Devatā* and *Devaputta Saṃyuttas* correspond to the *Zhutian Xiangying (Devatā Saṃyukta)* in the reconstructed two Chinese versions. It is likely that the division into two *saṃyuttas* seen in the Pāli *Saṃyutta-nikāya* version is original. The boundary between two separate collections in the *Saṃyuktāgama* and *Additional Translation of Saṃyuktāgama* versions has been obscured following loss or lack of the *saṃyukta* titles. Both the Chinese *Saṃyuktāgama* and *Additional Translation of Saṃyuktāgama* versions are out of order with regard to the sequence and arrangement of the discourses. Also, the two Chinese versions match up with each other closely regarding the sequence and arrangement of the discourses, whereas the Pāli version of the discourses matches up only very loosely with the two Chinese versions. Thus, the *Saṃyuktāgama* and *Additional Translation of Saṃyuktāgama* versions are structurally much closer to each other than to the *Saṃyutta-nikāya* version.

As for the contents, this comparative study of these three different versions has focused on the terms *devatā* ‘god’ and *devaputra* ‘son of a god’ and on some disagreements presented in the three versions. The comparison has revealed the following main points:

⁴⁰ *atha kho Māro pāpimā Veṭambariṃ devaputtaṃ anvāvisitvā Bhagavato santike imaṃ gāthaṃ abhāsi:*

*tapo jigucchāya āyuttā
pālayaṃ pavivekiyaṃ
rūpe ca ye nivittḥāse
devalokābhinandino
te ve sammānusāsanti
paralokāya mātiyā ti.*

Atha kho Bhagavā Māro ayaṃ pāpimā iti viditvā...? (SN I 1998, pp. 154-155; 1884, p. 67. Cf. Rhys Davids 1917, pp. 91-92; Bodhi 2000, pp. 162-163).

⁴¹ T2, pp. 477c-478c.

1. Comparison with the Sanskrit fragments (Enomoto 1994) and the Pāli counterpart reveals that the Chinese translators of *Samyuktāgama* and *Additional Translation of Samyuktāgama* did not distinguish between these two Sanskrit terms, *devatā* and *devaputra*. The *Samyuktāgama* translator preferred 天子, whereas the *Additional Translation of Samyuktāgama* translator preferred 天.

2. The distinction between discourses on *devaputta* (mentioning the god's name) and *devatā* (not mentioning the god's name) was recognised in the Sthavira tradition before the Pāli and Sarvāstivādin branches separated, and thus it is not something unique to the Pāli tradition.

3. A verse on the notion of Brāhmaṇa appears at the end of nearly all discourses in the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions. It is likely that the two Chinese traditions emphasise the notion of Brāhmaṇa more than their Pāli counterpart. The verse mentioned more often in the Chinese collections is a formulaic repetition of the texts; however, it does highlight the close connection between the early Buddhist tradition and the brahmanical tradition.

4. Only the *Additional Translation of Samyuktāgama* version indicates repeatedly that the *devas* have actual 'heavenly palaces' (天宮) to reside in.

5. The expressions, 'all *dharma*s are empty' and 'all *dharma*s are as empty as a forest', in the *Additional Translation of Samyuktāgama* version, are not found in the *Samyuktāgama* and *Samyutta-nikāya* versions. These are likely to be a sectarian doctrine. It may indicate that the *Additional Translation of Samyuktāgama* version does not belong to the same school as the *Samyuktāgama*, which is the Sarvāstivāda.

6. The *Samyuktāgama* and its counterpart *Additional Translation of Samyuktāgama* versions (SA 590 = ASA 184; no *Samyutta-nikāya* counterpart) describe different practices by a lay follower. The *Samyuktāgama* version states that he observes in seated meditation the twelve factors of causal condition in the negative and forward orders, whereas the *Additional Translation of Samyuktāgama* version records that he chants aloud the various texts while sitting cross-legged, and shows the faith in the use of the term, Three Jewels (三寶).

7. Only the *Samyuktāgama* version reports that the *devaputra* Anāthapiṇḍada is reborn into the Tuṣita heaven and depicts the Buddha regarding himself as superior in understanding to Śāriputra and other gods and humans.

8. All three versions record that the *devaputra* Hastaka practises the three *dharma*s (never having enough of seeing the Buddha, hearing the Dharma, and

serving the Saṅgha). But the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions say the *devaputra* is thus reborn in the heaven of Atappa, whereas the Pāli version states that he is from the heaven of Aviha (not Atappa).

9. Atappa and Aviha are distinct realms among the eight/seven heavens of the fourth *dhyāna*. The connection between the practice of the three *dharmas* and the two meditation heavens is not clearly presented in the three versions. However, they clearly indicate that the mythological aspect of *devas* and faith in Buddha-Dharma-Saṅgha have been associated with the heavens that are connected with the meditation practice of *dhyāna*.

10. Both *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions record differently some verses in which the questions by the *deva* and the responses by the Buddha are rather unusual. Their contents do not form any reasonable questions and judgments. These discourses have no *Samyutta-nikāya* counterpart. Thus, the antiquity of the story is in question. Also, it includes an expression of gender discrimination against women.

11. Only the *Samyuktāgama* and *Samyutta-nikāya* versions record that a *devaputra* is possessed by Māra, the Evil One, to speak in verse to the Buddha.

Overall, the study has shown that, while the vast bulk of teachings is shared in common between the three versions, there are a few minor points of difference. Also, one might point out that, in so far as the variations between the *Samyuktāgama* and *Additional Translation of Samyuktāgama* versions can be speculatively dated, in each case the *Additional Translation of Samyuktāgama* version seems to be later (inclusion of proto-Mahāyānist ideas, emphasis on devotion, divine palaces).

Appendix

Table 1: Chinese-Pāli correspondences of the *Zhutian Xiangying/Devatā Saṁyukta* (= SN 1. *Devatā Saṁyutta* and SN 2. *Devaputta Saṁyutta*)

SA (Chinese)	ASA (Chinese)	SN (Pāli)
995	132	1. <i>Devatā Saṁyutta</i> 10
996	133	1.9
997	134	1.47
998	135	1.42
999	136	2. <i>Devaputta Saṁyutta</i> 23
1000	137	1.53
1001	138	1.3
None	139	1.4
1002 (and 1312)	140 (and 311)	1.5
1003	141	1.6
1004	142	1.12
1005	231	1.54
1006	232	1.13
1007	233	1.14
1008	234-235	1.74, 70
1009	236	1.62
1010	237	1.64
1011	238	1.68
1012	239	None
1013	240	1.73
1014	241	1.59
1015	242	1.51
1016	243	1.56
1017	244	1.57
1018	245	1.55
1019	246	1.58
1020	247	1.61
1021	248	1.60
1022	249	1.72
576	161 (cf. EA 31.9)	1.11
577	162	None (cf. SN 10. <i>Yakkha Saṁyutta</i> 2)
578	163	1.18
579	164	1.7
580	165	1.8
581	166	1.25
582 (= 581)	166 (note: the same as above)	1.25 (the same as above)
583	167	2. 9
584	168	1.19

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CHOONG – DEVATĀ SAṂYUTTA AND DEVAPUTTA SAṂYUTTA IN PĀLI AND CHINESE

SA (Chinese)	ASA (Chinese)	SN (Pāli)
585	169	2. 18
586	170	1. 21; 2. 16
587	171	1.46
588	172	1.29
589	183	1.28
590	184	None
591	185	None
592 (cf. MA 28: T1, 460a15)	186	None (cf. SN 10. <i>Yakkha Saṃyutta</i> 8)
593	187 (latter part) (cf. EA 51.8 (latter part))	2.20; 1.48 (verse) (cf. MN 143 (latter part) = MA 28)
594	188	None (cf. AN 3.125)
595	189	2.24; 1.50
None (cf. SA 957 in <i>Pocuozhong Xiangying</i> 婆蹉種相應)	190	None
596	181	2.17
597	182	2.14
598	175	1.16
599	173	1.23
600	174	1.17
601	176	1.27
602	177	1.30
603	None	None
1267	180	1.1
1268	179	1.2
1269 (and 1316)	178 (and 315)	2.15
1270	269	None
1271	270	None
1272	None	None
1273	271	1.40
1274	272	1.39
1275	273	1.22
1276	274	2.22
1277	275	1.35
1278	276 (cf. EA 21.5)	None (cf. SN 6. <i>Brahma Saṃyutta</i> 10; AN 10.89; Sn. 3.10 <i>Kokāliya-sutta</i>)
1279	277	None
1280	278	None
1281	279	1.24
1282	280	None
1283	281 (cf. MA 135; DA 16)	None (cf. DN 31)
1284	282	None (cf. J. 243 <i>Guttila-jātaka</i>)
1285	283	None
1286	284	1.34, 36
1287	285	1.31
1288	286	1.32

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SA (Chinese)	ASA (Chinese)	SN (Pāli)
1289	287	1.38
1290	288	None
1291	289	None
1292	290	None
1293	292	None
1294	291	None
1295	293	None (cf. Sn. 654)
1296	294	None
1297	295	None
1298	296	None
1299	297	None
1300	298	None (cf. SN 10. <i>Yakkha Saṃyutta</i> 1)
None	299	None (cf. SN 10. <i>Yakkha Saṃyutta</i> 2)
1301	300	None
1302	301	2.21
1303	302	2.11
1304	303	2.12
1305	304	2.7
1306	305	2.29
1307	306 (cf. EA 43.1)	2.26 (cf. AN 4.45)
1308	307	2.30
1309	308	2.3
1310	309	2.4; 1.26
1311	310	2.5
1312 (and 1002)	311 (and 140)	1.5
1313	312	2.6
1314	313	None (cf. SN 10. <i>Yakkha Saṃyutta</i> 3; Sn. 2.5 <i>Sūciloma-sutta</i>)
1315	314	1.75
1316 (1269)	315 (and 178)	2.15
1317	316	2.1-2
1318	317	2.1-2 (note: the same as above)

Table 2: Pāli-Chinese correspondences of the *Devatā* and *Devaputta Saṁyuttas* (= *Zhutian Xiangying*)

SN (Pāli)	SA (Chinese)	ASA (Chinese)
1. <i>Devatā Saṁyutta</i> 1	1267	180
1.2	1268	179
1.3	1001	138
1.4	None	139
1.5	1002, 1312	140, 311
1.6	1003	141
1.7	579	164
1.8	580	165
1.9	996	133
1.10	995	132
1.11	576	161 (cf. EA 31.9)
1.12	1004	142
1.13	1006	232
1.14	1007	233
1.15	1335 (in <i>Lin Xiangying</i> 林相應)	355
1.16	598	175
1.17	600	174
1.18	578	163
1.19	584	168
1.20	1078 (in <i>Biqiu Xiangying</i> 比丘相應)	17
1.21 (and SN 2.16)	586	170
1.22	1275	273
1.23	599	173
1.24	1281	279
1.25	581-582	166
1.26 (and SN 2.4)	1310	309
1.27	601	176
1.28	589	183
1.29	588	172
1.30	602	177
1.31	1287	285
1.32	1288	286
1.33	None	None
1.34	1286	284
1.35	1277	275
1.36	1286	284
1.37	1192 (in <i>Fantian Xiangying</i> 梵天相應)	105
1.38	1289	287
1.39	1274	272
1.40	1273	271

Continued on next page

SN (Pāli)	SA (Chinese)	ASA (Chinese)
1.41	None	None
1.42	998	135
1.43	999	136
1.44	None	None
1.45	None	None
1.46	587	171
1.47	997	134
1.48 (and SN 2.20)	593	187
1.49	None	None
1.50 (and SN 2.24)	595	189
1.51	1015	242
1.52	None	None
1.53	1000	137
1.54	1005	231
1.55	1018	245
1.56	1016	243
1.57	1017	244
1.58	1019	246
1.59	1014	241
1.60	1021	248
1.61	1020	247
1.62	1009	236
1.63	None	None
1.64	1010	237
1.65	None	None
1.66	None	None
1.67	None	None
1.68	1011	238
1.69	None	None
1.70 (and 1.74)	1008	234-235
1.71	1285	283
1.72	1022	249
1.73	1013	240
1.74 (and 1.70)	1008	234-235
1.75	1315	314
1.76	None	None
1.77	None	None
1.78	None	None
1.79	None	None
2. <i>Devaputta Saṁyutta</i> 1	1317	316
2.2	1318	317
2.3	1309	308
2.4 (and SN 1.26)	1310	309
2.5	1311	310
2.6	1313	312

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CHOONG – DEVATĀ SAṂYUTTA AND DEVAPUTTA SAṂYUTTA IN PĀLI AND CHINESE

SN (Pāli)	SA (Chinese)	ASA (Chinese)
2.7	1305	304
2.9	583	167
2.10	None	None
2.11	1303	302
2.12	1304	303
2.13	None	None
2.14	597	182
2.15	1269, 1316	178, 315
2.16 (and SN 1.21)	586	170
2.17	596	181
2.18	585	169
2.19	1001	138
2.20 (and SN 1.48)	593	187
2.21	1302	301
2.22	1276	274
2.23	999	136
2.24 (and SN 1.50)	595	189
2.25	1343 (in <i>Lin Xiangying</i> 林相應)	363
2.26 (cf. AN 4.45)	1307	306 (cf. EA 43.1)
2.27	None	None
2.28	588	172
2.29	1306	305
2.30	1308	307

Abbreviations

AN	<i>Aṅguttara-nikāya</i>
ASA	<i>Biēyi Za Ahan Jing [Additional Translation of Saṃyuktāgama]</i> (T 2, no. 100)
CSA	<i>Yin Shun's Za Ahan Jing Lun Huibian [Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama]</i> (3 vols, 1983)
DA	<i>Dīrghāgama</i> (T 1, no. 1)
DN	<i>Dīgha-nikāya</i>
EA	<i>Ekottarikāgama</i> (T 2, no. 125)
FSA	<i>Foguang Tripiṭaka Za Ahan Jing (Saṃyuktāgama)</i> (4 vols, 1983)
J	<i>Jātaka</i>
MA	<i>Madhyamāgama</i> (T 1, no. 26)
MN	<i>Majjhima-nikāya</i>
PTS	Pali Text Society
SA	<i>Saṃyuktāgama</i> (T 2, no. 99)
SN	<i>Saṃyutta-nikāya</i>
Sn	<i>Suttanipāta</i>
T	Taishō Chinese <i>Tripiṭaka</i> (The standard edition for most scholarly purposes)

AN, DN, J, MN, SN and Sn. references are to PTS editions.

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